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HANGCHOW ITINERARIES



By

Robert F. Fitch

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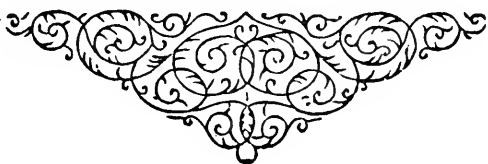


SAMUEL R. GEDDES
1621 East Avenue
Napa, California

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HANGCHOW ITINERARIES

HANGCHOW
ITINERARIES
By ROBERT F. FITCH



WITH NINE ILLUSTRATIONS AND SIX MAPS

SECOND REVISED EDITION

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PANORAMA OF WEST LAKE AND IMPERIAL ISLAND.

CONTENTS

	PAGE
Preface	vii
How to get to Hangchow and where to stay	1
The First Itinerary	3
<i>The Northern Shore of the West Lake</i>	
The Second Itinerary	11
<i>Hangchow's Most Famous Monasteries</i>	
The Third Itinerary	21
<i>The Southern Shore of the Lake and the Dragon Well Valley</i>	
The Fourth Itinerary	27
<i>Scenes Along the Ch'ien T'ang River</i>	
The Fifth Itinerary	31
<i>The Imperial Island and West Lake</i>	
The Sixth Itinerary	38
<i>Shops, Temples and Sights within the City of Hangchow</i>	
A "One Day" Itinerary	44
Notes on the Hangchow Bore or Tidal Wave	45
How to see the Gorges of the Ch'ien T'ang	48

APPENDICES

I.—Important Dates in the History of Hangchow and West Lake ..	50
II.—Christian Missions in Hangchow	53
Index	

ILLUSTRATIONS

1. *Frontispiece*—A Panorama of the Lake
2. Purple Cloud Cave
3. Pavilion of the sound of the Running
Waters of Spring
4. Cave of the Morning Mist and Sunset
Glow
5. Tomb of Chu Hung
6. One of the sixteen Lo Han, Chu-ch'a
Pau-t'o-ka
7. Entrance to Mohammedan Mosque
8. The Hangchow Bore
9. Yen Tzu Ling

PREFACE

TO THE SECOND EDITION.

The purpose of this book is to help those who may come to this City to spend their hours pleasantly, profitably and with the best economy of time. The writer has travelled in a number of parts of China but with the exception of a few towns in North-western Szechwan he has seen no city so beautifully located as is Hangchow. It might be added that there are few cities in China with so many places of historic interest. In this work there has been an attempt to plan out definite itineraries for each day, to indicate them on separate maps, to illustrate some of the more attractive places and to give important facts in such a way that the resident or tourist may not be burdened with unessentials.

For the first suggestion and the subsequent inspiration to prepare this handbook credit is due to my wife. Most of the historical facts have been selected from various Chinese sources but I am also indebted to two English works, one entitled "Notes on Hangchow, Past and Present" by the Right Rev. Bishop G. E. Moule, and

the other entitled "Hangchow" by Vice-Consul Cloud. Mr. G. T. Moule, sinologue and authority on things Chinese, has personally contributed further valuable facts and suggestions as well as corrections to the work of the first edition and if there be any improvements in this second edition, acknowledgment is primarily due to him. My writer, Mr. Hyu Lin Sen, has not only given much aid but has done it with enthusiasm and fine critical judgment. Mr. S. J. Warne has made several valuable suggestions and helped in the photographic work. The cover design was kindly contributed by Mr. Ivon A. Donnelly.

In the preparation of these pages one is sensible of the uncritical character of some of the Chinese sources of information. Should one who reads herein have information to offer the writer would cordially welcome it that it may be embodied and the travelling public thereby advantaged.

ROBERT F. FITCH.

Hangchow,

1st February, 1922.

HANGCHOW ITINERARIES.

HOW TO GET TO HANGCHOW AND WHERE TO STAY.

BUT a few years ago it often required a week to go by houseboat from Shanghai to Hangchow. Later one could go by tug boat line in about thirty-six hours. Now, on the afternoon express it takes but four hours and a quarter. At the time of writing there are but three hotels in Hangchow which are suitable for Western tourists—the New Hotel, on the Inner West Lake, the Tsu Ying Hotel on the West Lake and the Railway Station Hotel. To be sure of accommodation it is better to write to one of these hotels beforehand, and to request that a porter come to the train to meet the visiting guests.

The best train is the afternoon express, leaving Shanghai at the North Station. It is possible either to take dinner on the train or to wait until one arrives at the hotel. In the latter case it will be well to write ahead to the hotel where accommodation is engaged. For the convenience of other guests who may come to homes in the city, each itinerary

is represented as starting from the Tartar City.

For city travel, rickshas are recommended; for going a distance in the country, sedan chairs are better and of course for the Lake one may have large or small boats.

TARIFF.

HOUSE BOAT (large size)	. .	\$3.50 per day
" " (medium size)	. .	2.50 "
" " (small size)	. .	1.50 "
SMALL BOAT with Brass Railings	1.50	"
" " with Wood Railings	1.00	"
" " without Railings	.80	"

Noon meal ten cents for each boat-man. Wine money about ten per cent. On any festival days the prices are to be increased by 30 per cent.

SEDAN CHAIR for the First Itinerary	\$1.40
" " " Second	1.70
" " " Third	2.00
" " " Fourth	2.20

The above prices include wine money and noon meal; but 20 cents must be added as the rent of chair. If additional coolie is required the charges must be increased by 50 per cent.

PONIES . . .	\$3.00 per day, wine money	.20
" . . .	2.00 per half day, "	.20
RICKSHAS . .	.24 per hour. \$1.40 per day	
BICYCLES . .	.20 to .30 per hour according to style of machine	
MOTOR-BOAT .	\$6.00 per day	



THE FIRST ITINERARY.

THE NORTHERN SHORE OF THE WEST LAKE.

(1) THE MONASTERY OF MANIFEST CONGRATULATIONS. (*Chao Ch'in Lu Szu* 昭慶律寺). This remarkable Monastery was built during the reign of the Wu-Yueh Kings of Hangchow, in the year A.D. 968. The buildings were all sacked and burned by the "Long Haired Rebels" in 1862. Everything was destroyed except the great iron image of Buddha in the central hall. In consequence of this fact the image has become very famous. On the right and left of the main image are images of A Nan, who holds a written scroll, a compilation of the sutras, and Chia Seh resting on a staff, the symbol of his office. At the back of this group is the Buddhist Triad further described in connection with the cave of the Purple Cloud. To the right and left of the central hall are the eighteen Lo-Han, disciples of Buddha. To the left in the rear is an image of the thousand handed Goddess of Mercy supported by General We T'o and the God of War. To the right in the rear are images of the Goddess of Mercy as Goddess of the Sea and as the Giver of Children.

This Monastery is especially noted for its "Altar of the Oath" which is in a hall at the extreme rear of the temple grounds. There is said to be but one other altar like it in all China, near Nanking. There are also the remains of another altar in Hsiao Shan, another part of Chekiang Province. On "The Altar of the Oath" is the only image of Pi-lu-fuh in all Hangchow. He symbolises Gotama as having entered Nirvana and is represented as sitting on a lotus throne with hands joined in a mystic pose. He has the sign of Urna, of foreknowledge on his forehead, with ear lobes unusually large, denoting his Indian origin. Here it is that men take their vows as priests and have the markings on the crowns of their heads burned in with incense. These vows are taken on the eighth day of the fourth moon and on the eighth day of the sixth moon. Because of military occupation the ceremony of taking vows is not now observed. The simplest vows are those given to laymen which require them to abstain from murder, adultery, stealing, lying and from wine. There are three more sets of vows for priests only which are very numerous, detailed and comprehensive. At the right of the entrance to the temple is a "Pond for the Preservation of Life" which is no longer used as such. The temple and grounds are used primarily as military

barracks, for the present. For further notes on the arrangement of images in a monastery, the reader is referred to the description of the great Lin Yin Monastery.

(2) THE MONASTERY OF THE GREAT BUDDHA. (*Ta Fo Szu* 大佛寺). In the rear of this temple is a huge carving in rock of the head and shoulders of Buddha. It is now largely covered with ivy. The earliest reference to it is that in the Ch'in Dynasty Emperor Shih, about 210 B.C., came to Hangchow, or rather the then site of the city, and tied his boat to this rock. Another record states that in the Sung Dynasty about A.D. 1120 a priest cut out this Buddha. A third record states that one of the Sung Emperors visited Phoenix Hill where he stayed for some time and was visited by his minister who lived near this rock and was pulled over by his boatmen who had fastened a permanent cable reaching from this rock to Phoenix Hill.

(3) THE NEEDLE PAGODA. (*Pao Shu T'a* 保叔塔). This Pagoda with the other two famous pagodas of Hangchow dates back to the great building period of the Wu-Yueh Kings, approximately nine hundred and fifty years ago. There are two accounts concerning it. The first is that it was built by a Prince of the Wu-Yueh Kings and later that it was rebuilt by a priest Yung Pao Shih Shu. This priest had a disease for the recovery of

which he took a vow. Since he did recover he fulfilled his vow by the rebuilding of the Pagoda and later it was called after him Pao Shu Pagoda.

The other record is that the last of the Wu-Yueh Kings, called Ch'ien Hung Shu, went to Pien Liang to give his allegiance to one of the Sung Emperors. He feared he would not be allowed to return and made a vow that if his hopes were fulfilled he would build a pagoda as a token of gratitude. During his audience with the Emperor he was given a parcel which he was not to open till his return journey. During his return he opened it and found it full of memorials from other men of rank to the Emperor urging the Emperor not to allow his return to Hangchow. This increased the gratitude of Ch'ien Hung Shu and on his return he built the pagoda to commemorate the event, calling it Pao Shu Pagoda. The word Shu in this case represents a different character from the Shu of the priest, one representing a word in the name of the priest and the other a word in the name of the King.

It would well repay the tourist to climb over the rocks to the West of the pagoda. On the site of the pagoda are two buildings, one a convalescent home and the other a home for cases of tuberculosis, both under the direction of Dr. Main. To the rear of



THE CAVE OF THE PURPLE CLOUD.

the same hill is the leper asylum, also under the care of Dr. Main.

(4) TAOIST TEMPLE OF KO LING. (葛嶺). About A.D. 320 there lived a high military official, Ko Hung by name, who gave his property to his brother, became a priest, settled here, dug in the environs thirty-six wells, invented the dyeing process, discovered the elixir of life and at the top of the hill near the temple where now stands a monument, he daily went to welcome the rising of the sun. This temple was built in his memory and in the main hall appears his picture. Near the main hall are the headquarters of the Dyeing Guild of Hangchow. Recently a Mr. Yang of Soochow who made a fortune in the salt industry during the European war, of the firm of Jui T'ai in Shanghai, has spent large sums in rebuilding and in beautifying this place. It would well pay the traveller to climb to the top of the hill to get a view of the West Lake and the Ch'ien T'ang River and Hangchow Bay beyond.

(5) THE CAVE OF THE PURPLE CLOUD. (*Tzu Yun Tung* 紫雲洞). The best way to get to this place is by a small path leading from the summit of the hill just mentioned. This cave was excavated about A.D. 1260-75 during the Sung Dynasty by a prince named Chia Shih Tao. In a pavilion at the entrance to the cave is a Goddess of Mercy and to the

far rear is a Buddhist triad, A Mi T'o, Kuan Yin (Goddess of Mercy) and Ta Shih Chih. This latter deity is called the "Mighty One" who put an end to transmigration by opening the gates of immortality to all believers without the necessity of rebirth.

(6) THE TOMB OF YAO. (*Yao Fen* 岳墳). From the Cave of the Purple Cloud we descend a valley to this Memorial Hall. It commemorates the brave deeds and death of the great hero Yao Fei and also his son Yao Yun. This hero lived during the reign of the first Emperor of the Southern Sung Dynasty whose reign began A.D. 1127. Yao Fei was a great general who successfully fought the ancestors of the present Manchus. The Prime Minister Ch'in Huei, a traitor to his master, desired peace and was jealous also of Yao Fei. At the first trial of Yao Fei which the Prime Minister secured, Yao Fei bared his back and revealed the words *Ching Chung Pao Kuo* "He sought with utmost fidelity to preserve his country" branded on his skin and the judge acquitted Yao Fei. At a second trial by a suborned judge called Mu Ch'i Hsueh he was condemned to death with his son. When Hsiao Tsung the son of the former Emperor came to the throne he found the body of Yao Fei and raised him to the rank of King Yao.

Passing through the entering hall we come to the central hall the central image of

which is Yao Fei. On the two sides of the hall are the four characters formerly alluded to as having been branded on Yao Fei's back. On the roof of this building are also four large characters which mean "The true spirit of heaven and of earth (were in Yao Fei.)" The smaller halls to the right and left contain images of two noted generals of Yao's who were with him in his campaigns. Still farther to the rear, at the left of the main group, is another memorial hall. In the center are images of Yao Fei's father and mother, himself at their right and his wife at their left. To the right of the hall is an image of Yao's grandson and on the opposite side is an image of his daughter. In the outside hall of this smaller group of buildings, to the right, are the five sons of Yao, Yao Yun being in the center. In the hall to the left are the five wives of the five sons.

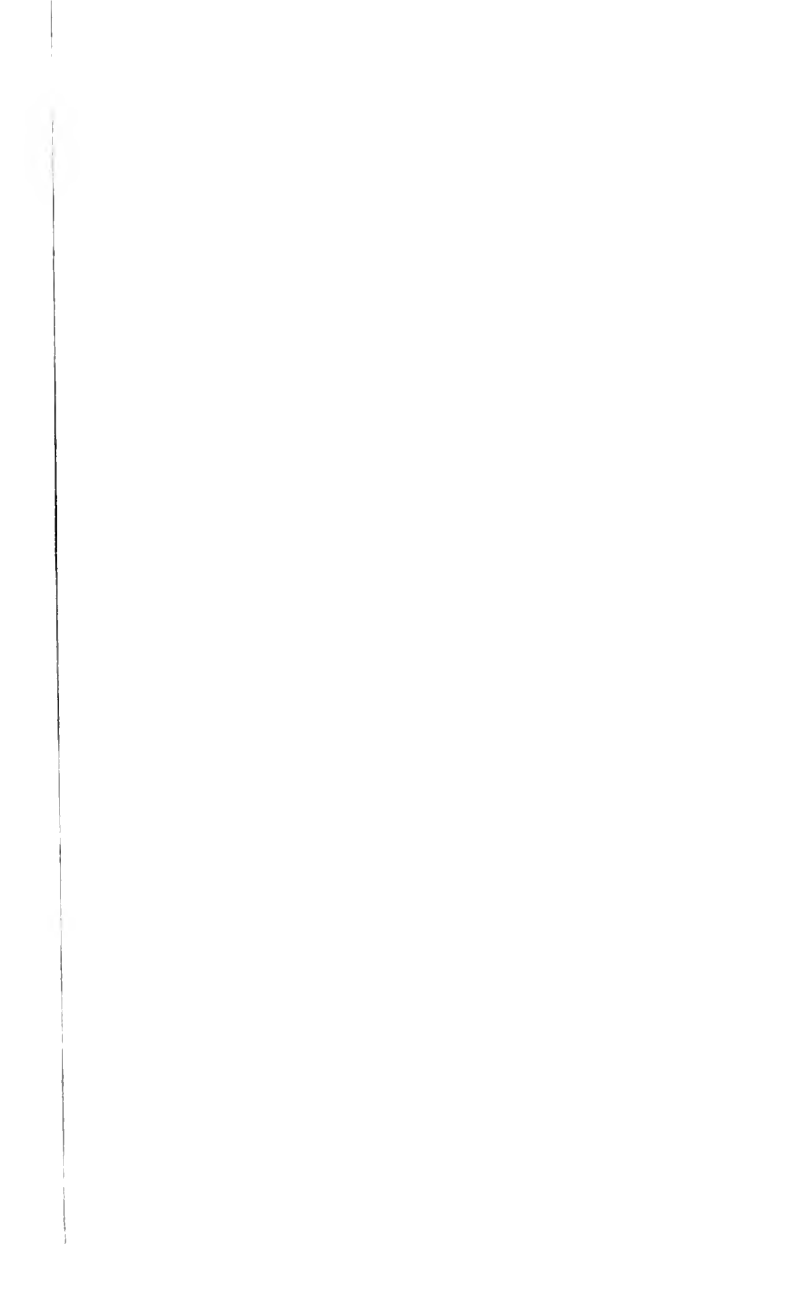
The tombs of father and son are further to the West. To the right on entering the graveyard are the images of Ch'in Huei and his wife who conspired to slay Yao Fei. On these two images are heaped all kinds of contumely. There are also other attendant animals and human beings carved in stone to add impressiveness and dignity to the memory of Yao and his son.

(7) THE HALL OF THE FORMERLY ARDENT ONES. (*Hsien Lieh Tzu* 先烈祠).

This is near the Tomb to Yao Fei and is situated on the shore of the Lake. It is a memorial hall to Hsu Hsi Lin and to other heroes of the Chinese first revolution. The grounds to the left of the hall are worth seeing.

(8) THE TOMB OF CH'IU CHIN. (*Ch'iu Chin Fen* 秋瑾墳). At the close of the last Manchu Dynasty there lived a noted woman in Shao-Hsing who separated from her husband, went to Japan to study and planned the first revolution with Hsu Hsi Lin. Later she returned to Shao-Hsing, was beheaded by the prefect there for treason and later her body was brought to Hangchow by Governor Chu and buried at this place.

(9) THE GRAVE OF SU HSIAO HSIAO. (*Su Hsiao Hsiao Mo* 蘇小小墓). Su Hsiao Hsiao was a famous beauty in the years A.D. 480-500.





THE SECOND ITINERARY

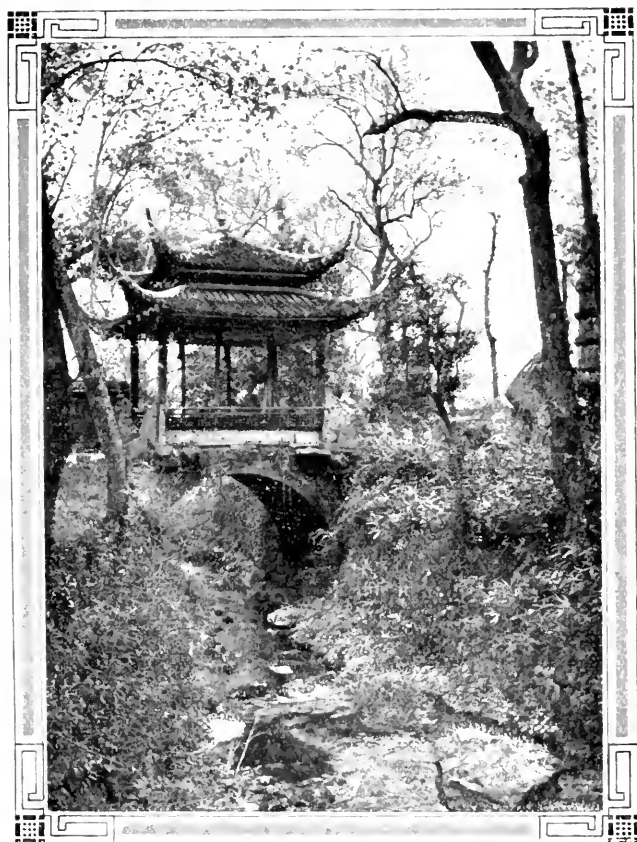
HANGCHOW'S MOST FAMOUS MONASTERIES.

(1) THE GEM SPRING OF THE DANCING FISH. (*Yu Ts'uan* 玉泉). About 1,440 years ago a priest named T'an Ch'ao was reciting his prayers, when suddenly the Dragon King appeared in the form of an old woman who clapped her hands in approval. There then suddenly appeared a spring of water which has since been used for the preservation of fish life. The Emperor K'ang Hsi visited this site about 218 years ago and named the adjoining Monastery, "The Monastery of the Clear Lotus Flower." In this pond are to be seen large gold and dark colored carp, not the true Chinese gold fish.

(2) THE MONASTERY OF LING YIN. (*The Spirits' Retreat* 靈隱). Approximately 1,660 years ago a famous priest from India, Hui Li by name, came to this beautiful valley, accompanied by his faithful monkey. As soon as the monkey entered the place he became much excited, running hither and thither through the trees, rocks and caves and exhibiting his pleasure. The priest noting this concluded that what he saw

must be an Indian mountain and glen and hence he called the peak at the left of the present main road, "The Peak that Flew Over" (from India).

In the peak just mentioned are some of the oldest relics in Hangchow, carved Buddhas dating as far back as 1,300 years ago. Others of them were cut later by a priest Yang Lien who lived about 600 years ago. In front of this peak is also a small pagoda named after Hui Li and said to be built over his tomb. The pavilion built over the arched bridge is called the Ch'un Ts'ung T'ing, or the "Pavilion of the sound of the running waters of Spring." The bridge over which it is built is called Hui Lung Ch'iao, the "Curving Dragon Bridge. Beyond the bridge to the left, in the rocks, behind a wire screen, is a rider on a Chinese unicorn. This unicorn has a cow's tail and is supposed to appear when a great sage is to be born. Near the main entering hall are two pavilions, one called the "Cold Spring Pavilion"—the original being built in the T'ang Dynasty 1,100 years ago—and the other called the "Pavilion of the Thundering Waters in a Cave," the original having been built in the Sung Dynasty about 670 years ago. In the peak already mentioned are certain caves which are worth seeing, also an inscription in Sanscrit at one of the entrances which is a name for India.



PAVILION OF THE SOUND OF THE RUNNING
WATERS OF SPRING.

Let us now note the arrangement of the images and the halls of a typical monastery group, such as is found here. On the right and left of the entering archway, just as one approaches the grounds, are two figures in military attire, the guardian generals Heng and Ho. Facing the entrance, on the outside, is a wall with an inscription signifying that this spot is but a foot from heaven thus marking the sacred character of the place.

The entering hall is called "The Temple of the Kings of Heaven." In the center, facing the guests as they enter, is Laughing Buddha who was appointed by Sakyamuni as his successor, to appear after the lapse of 5,000 years. He is the Buddha of the Future, the Messiah of Buddhists. He is always represented as a fat, laughing figure, with the abdomen exposed to view, and an appearance that to Westerners is almost gross.

In the four corners of this temple beginning with the nearest figure on the right, are the temple guardians of "Heavenly Kings." Beginning with the nearest figure on the right, the first deity has a sword with which to destroy evil spirits. The second has a kind of mandolin the purpose of which is to rectify with music the hearts of men. The third has an umbrella at the elevation of which a violent storm of thunder and rain ensues and the fourth has a snake by whose power hostile man and all forces of evil are

made submissive. To the rear of the Laughing Buddha is We T'o, a general under the four "Heavenly Kings," the Protector of the Buddhist religion, clad in complete armour and holding a scepter shaped weapon of assault which usually rests on the ground.

Passing through a temple courtyard we come to the main temple in the rear. To the extreme right is a bell and to the extreme left is a drum. They are used to issue calls to prayers as follows—three strikes are first made on the bell, then there are three series of blows on the drum and lastly the bell is given one hundred and eight blows during which time the priests must be fully assembled.

In the center of the hall the central figure is that of Sakyamuni, or Gotama, the founder of Buddhism. Yao Shih is the principle figure on the right, being the Buddhist Aesculapius and Supreme Physician who received his healing power from Gotama. The principal figure on the left is A Mi T'o, the celestial reflex of Gotama and ruler of the Western Paradise. Because the idea of Nirvana was too abstruse for the common people to grasp, the Western Paradise was invented about the fifth century A.D. as a substitute. These three figures are called the San Shih Ju Lai, meaning "The Eternal Ones of the Three Periods," from the times of original consciousness to

present and future consciousness. The intermediate image on the beholder's right is Chia Seh and the corresponding one on the left is A Nan, both of whom were disciples of Gotama. To the back of this large group is an image of the Goddess of Mercy represented as the Goddess of the Sea. Her protection is invoked by all who cross the sea. She is standing on a crocodile who otherwise would overturn the deeps and drown all on sea and land. To the left of this Goddess is Shen Ts'ai, a Buddhist monk who became her devoted servant and risked his life to save her on the island of P'u T'o. To the left of the Goddess is the Daughter of the Dragon King, also called the "Pearly Damsel" who with Shen Ts'ai, waited on the Goddess. On the right and left sides of the main temple are the remaining twenty devas or inhabitants of heaven, who belong to the caste of warriors and kings, of which four are the "Heavenly Kings" in the entering temple.

At the rear of the temple are the twelve "Protectors of the Chinese Cycle." Each one of these guards one of the twelve "Branches" which combined with one of the ten "Stems" denotes a year of the cycle, there being sixty years in a cycle. This main temple was completed in the third year of the young Emperor Hsuan T'ung at a cost of 150,000 taels. Most of the lumber

used in its construction is of Oregon Pine. The erection of these huge pillars is a wonderful example of primitive engineering methods.

To the left of the main temple, to the back, is the Hall of the Five Hundred Lo Han, or disciples of Gotama. In former years an image was shown to foreign guests, above which was written in Chinese characters the name of Marco Polo, an illustrious traveller who came to China and who visited Hangchow about A.D. 1280. This name has been since removed and an examination by the writer into the Sakyamuni list shows that the present name is correct, that of Tamo Polo, number 25 in the list of five hundred. Tamo Polo came from Southern India to Canton by sea in A.D. 526. Further enquiry into other lists of the Lo Han, such as are in the principal moasteries of T'ien T'ai show that Marco Polo was not one of the Lo Hans. This Hall is the only one of the group that was not destroyed by the T'ai Ping rebels.

In the right hall of the main courtyard is a Hall of Patrons in which are found the images of the poet Su Tung P'o, and Ch'ien Liu (the latter famous for his connection with the Hangchow Tidal Wave, being one of the early Wu-Yueh Kings), and his grandson Ch'ien Hung Shu. In the centre of the

group is A Mi T'o. The God of War also appears.

(3) THE MONASTERY OF SECLUDED LIGHT. (*T'ao Kuang* 韬光). The ascent to this Monastery is unusually fine. It was named after a priest who was also a poet, who lived in the T'ang Dynasty 1,100 years ago. Within this Monastery is to be found the Golden Lotus Pond of which there are probably only two in Hangchow and environs. To the rear of the Monastery, up the hillside, is the "Pavilion of the Refined Elixir," back of this is the small pond of "The Concealed Dragon" and beyond, the "Mystery Cave of the Red Precipice." We must ascend the hill again and take the road to

(4) THE NORTH HIGH PEAK. (*Pei Kao Feng* 北高峯). The tower built on this peak which is now in ruins was built in the T'ang Dynasty about A.D. 742. From this tower a fine view may be had. Opposite to it, well to the South, is the Southern High Peak with also the ruin of a tower built about A.D. 936. Recently, a Buddhist of the South Sea Isles, himself a Cantonese, contributed funds to secure forty-two white jade Buddhas and the plan now is to rebuild the tower or Pagoda on the Southern Peak, making it seven stories high, six sided, with a Buddha to each story and face of the wall.

(5) THE UPPER MONASTERY OF INDIA. (*Shang T'ien Chu* 上天竺). 979 years ago a priest by name of Tao I saw here a gleaming log of wood, and carved from it a Goddess of Mercy. Another priest brought a relic of Shih Chia Mou Ni and put it on the Goddess' head, with the result that she gave surprising answers to prayer. King Ch'ien Hung Shu shortly thereafter dreamed of a Goddess with white garments who asked for a dwelling. He searched, identified this Goddess and built her a temple. Later, in frequent seasons of dry weather this Goddess heard prayers and sent rain. She was especially honored in the Sung Dynasty during the reign of Hsiao Tsung. In this Monastery the grouping is not such as one ordinarily meets, since the Goddess of Mercy in her various manifestations is the central idea everywhere.

After passing through the entering temple similar to other entering temples of the "Four Heavenly Kings," we come to the main temple, the architecture of which is perhaps the finest temple architecture in the environs of Hangchow. In the open space attached to the main temple are set up many tablets, some of them thank offerings and some to inspire faith in the powers of the Goddess of Mercy. A few of them read as follows:—"Buddha sees men's hearts," "The Merciful Light shines forth everywhere," "Where there is prayer there

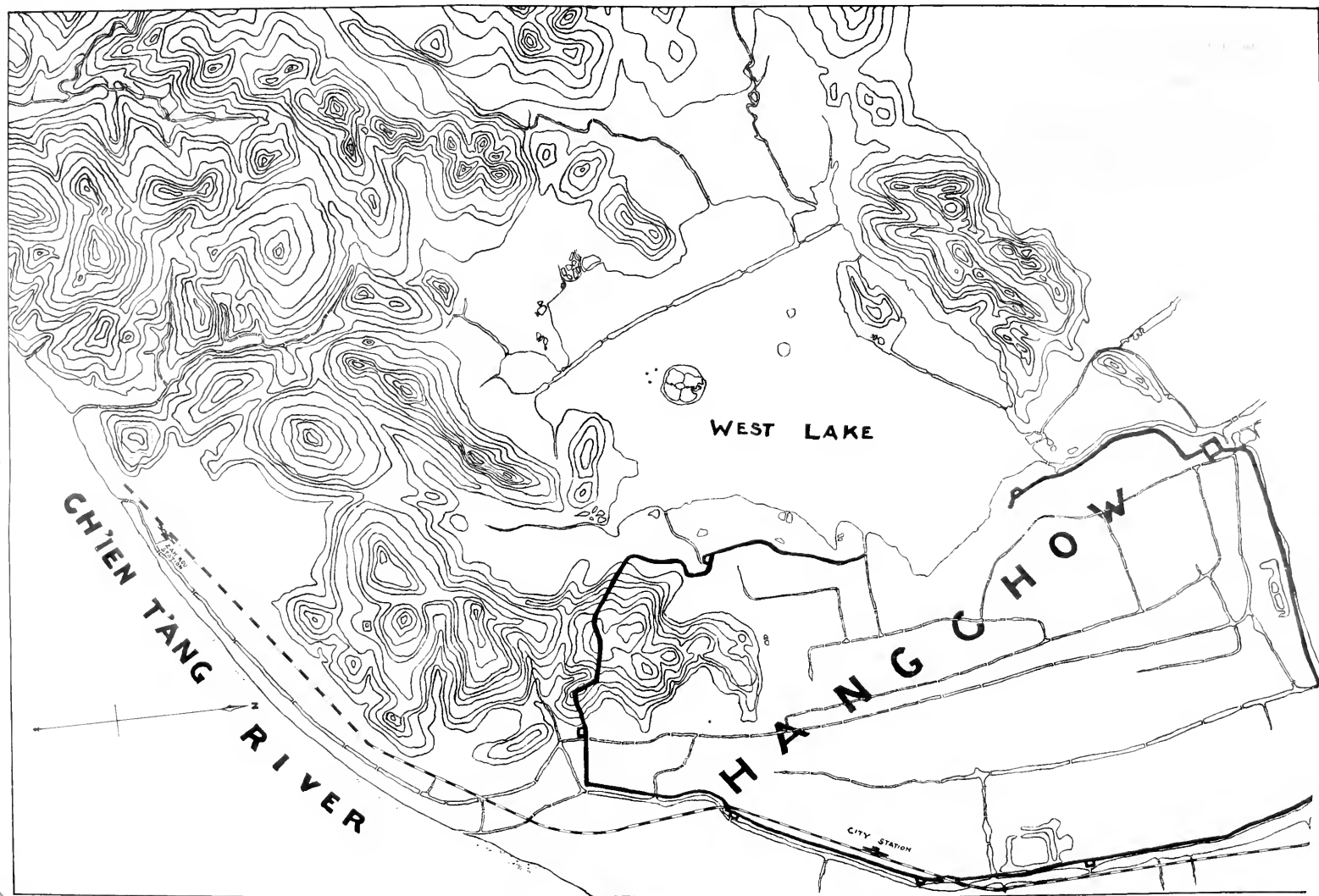
is an answer," "The Spirit influences ten thousand regions." In the center of the temple, facing the front, is the White Robed Goddess of Mercy and at her back the same being as Goddess of the Sea. On the right and left are the twenty-four "Inhabitants of Heaven," or Devas, and with them are also the eighteen Lo Han. In the second temple is the Goddess of Mercy, of twenty-four manifestations. At her back is the Goddess of Mercy again, at the beholder's right, and then passing towards the left are A Mi T'o and Ta Shih Chih. In the third temple is the Goddess as the Giver of Children and to her left at the back is shown a large variety of samples of the kind of children whom she bestows. On the right, left and back of the temple are the Buddhas of the sixty cycles, one for each year, showing under what auspices one is born. The upper part of this temple is called the "Hall of Great Compassion," with a thousand handed Goddess of Mercy in the center, around her on both sides being her eighty four manifestations. At the farther end from the stairs is the god of silk culture with silk cocoons in one pair of hands and with the sun and moon in another pair of hands. At the end near to the stairs is the Goddess as the "Healer of Eyes," trachoma and various eye diseases being very common among the masses. In this Monastery, in one of the

rear gardens are to be seen some interesting specimens of the square bamboo.

In returning from this Monastery it is well to go by the front or main road. We first come to

(5a) THE CENTRAL MONASTERY OF INDIA. (*Chung T'ien Chu* 中天竺). About A.D. 597 a priest named "The Precious (hand) Palm of a Thousand Years" built the original Monastery. It also has a golden lotus pond.

(5b) THE LOWER MONASTERY OF INDIA. (*Hsia T'ien Chu* 下天竺). Hui Li, who first came to Lin Yin 1,592 years ago, is said to have built this Monastery. Back of the Monastery on the hillside is a curious stone formation and a natural seat in the rock called the "The Three Life Stone" because of three births and rebirths of the hero of the story with which the stone is associated.



THE THIRD ITINERARY

THE SOUTHERN SHORE OF THE LAKE AND THE DRAGON WELL VALLEY.

(1) THE MONASTERY OF PURE COMPASSION. (*Chin Tz'u Szu* 淨慈寺). This Monastery was built about A.D. 954 by Ch'ien Hung Shu. It was visited by the great Emperor K'ang Hsi and his mother and he repaired the place as well as presented a tablet. It has a famous well called the "Well of the Transportation of the Gods." In the Sung Dynasty, when the Monastery needed repairs and when no material was to be had, a priest prayed to Buddha and the needed wood was transported to the place by this well. This well with a large piece of timber within is shown to guests. In the central hall is a group of Gotama, Chia Seh and A Nan. To the left at the rear is a stone image of a woman, said to be the Goddess of Mercy which was dug up from outside the "Tide Gate" of Hangchow. Such great crowds of visitors came to the spot where she was dug up that the police had her removed to this Monastery. She is still very popular with the visiting guests. This image however does not look like a Goddess of Mercy. It is quite

possible that it is an ancient image from some ancestral hall of some noted woman in the past.

(2) THE THUNDER PEAK PAGODA. (*Lei Feng T'a* 雷峯塔). This pagoda was built by a concubine of Ch'ien Hung Shu about 950 years ago. It was originally planned to be seven stories high but was reduced to five for geomantic reasons. This Pagoda is also called the "White Snake Pagoda" because of a beautiful legend which has been built up about it. A beautiful enchantress called the White Snake was buried under this pagoda for twenty years to make atonement for her past and to prepare her for the immortals. Her story fills a large volume and is one of the most famous of Hangchow legends full of interest and of fascination.

About 370 years ago this part of the coast was frequently infested by Japanese pirates. They regarded this pagoda as a site of advantage, for the Chinese here watched their approach from the sea and gave warning to the city, so they built a great fire around it and for three days and nights it was burned, until all the outside framework was destroyed and the bricks were burned red. The farther one goes to the core of the pagoda the more is the original color of the brick in evidence. This

is the only ancient building in Hangchow of red brick, built in days when red bricks were not made in the kilns. Many of these bricks have also been chipped away by the women from the country who regard them as having medicinal properties. They take them home, grind them to powder and steep them, considering them to be good for all forms of stomach trouble, as indeed hot water may be said to be.

(3) THE HALL OF CHANG TS'ANG SHUI. (張蒼水祠). Toward the close of the Min Dynasty, the hero Chang helped Prince Lu to fight against the Manchus, approximately A.D. 1650. Prince Lu died, Chang dispersed his troops and hid on an island. Later he was arrested by the Governor of Chekiang and beheaded in Hangchow. Two faithful adherents were buried with him, one of them a boatman.

(4) THE MONASTERY OF BUDDHA'S IMAGE. (*Fa Hsiang Szu* 法相寺). This temple was built by one of the Wu-Yueh Kings about A.D. 939. At that time there lived a priest named Fa Chen who was ordained in Nanking, travelled to the great T'ien T'ai Monastery of Kuo Ch'ing, and on his death was thoroughly dried and then encrusted with varnish. If the accounts by the priests be true and if the memorial tablet in the monastery be reliable we have here a

veritable mummy almost a thousand years old.

(5) THE STONE HOUSE CAVE. (*Shih Wu Tung* 石屋洞). This cave was also built in the times of the Wu-Yueh Kings, over nine hundred years ago. Originally in this cave were cut 500 Lo Han or disciples of Buddha, then there were 700 and now there are said to be 1,000. The place was visited by the poet Su Tung P'o A.D. 1073. A poem was contributed by the Emperor Ch'ien Lung. Above this cave is another smaller one, said to have been visited by Hsiao Tsung of the Sung Dynasty.

(6) CAVE OF THE MORNING MIST AND SUNSET GLOW. (*Yen Hsia Tung* 烟霞洞). A.D. 944, in the time of the Wu-Yueh Kings, a priest named Mi Hung built his straw shed here and saw a Buddha who told him of a cave at the back with six Lo Han. The next day he found this cave with the Lo Han within. Later, one of the Wu-Yueh Kings also dreamed of a Buddha who told him that in a certain cave he had six brothers, that twelve more must be added. The King found this cave and in obedience to the vision added the other twelve. At the right of the entrance to the cave is a small enclosure with the image of the poet Su Tung P'o. The arched covering to the cave as well as the pavilion above were built in the reign of Emperor Kuang Hsu. Within the entrance



CAVE OF THE MORNING MIST AND SUNSET GLOW.

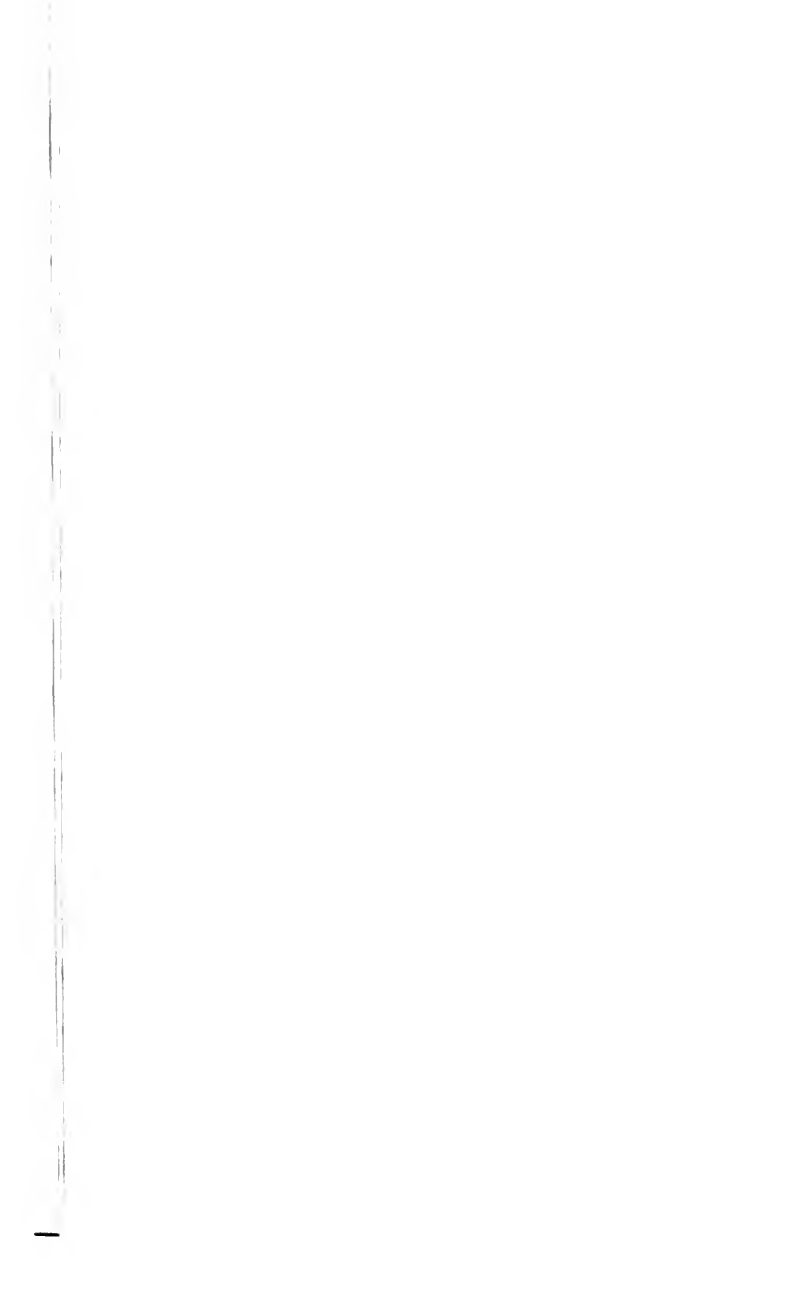
to the left is the Pagoda of the Thousand Mandarins, in effect a memorial to them. Within the cave are the eighteen Lo Han.

To the left of the entrance to the cave, on the outside, is a carved howdah and elephant, the occupant of the howdah being a Buddha. From this cave we descend to the main road and proceed along.

(7) THE DRAGON WELL VALLEY. (*Lung Ching* 龍井). The Monastery near the entrance to this valley was built A.D. 949 during the Posterior Han Dynasty. In this valley the uncle of Ko Hung refined his elixir of life about 1,680 years ago. The valley is famous for its tea. Formerly there were sent annually to the Manchu Emperors the leaves of eighteen shrubs. The better grade of this tea sells for from \$6.00 to \$7.00 a catty or Chinese pound. On the summit of Weng Chia Shan is said to be one of the 36 wells which Ko Hung dug. It is square at the bottom and round at the top, an unusual shape for a well. Instead of following this valley through to the river we shall commence our return where it joins the Li An Valley, along which we soon come to

(8) THE MONASTERY OF THE RULE OF PEACE. (*Li An Szu* 里安寺). This Monastery was also built in the time of the Wu-Yueh Kings of Hangchow by a priest noted for his power over tigers and his

ability through his Buddhist incarnations to tame them. His name was Chih Feng. He named it "The Monastery of the Bubbling Spring" and its present name was not given it till the Sung Dynasty. In the Manchu Dynasty a Hangchow priest starved himself while trying to raise money to rebuild this place. His friend, another priest in Peking, was seen weeping by a son of Emperor K'ang Hsi. As a result of the petition of the son the Monastery was rebuilt. The new pagoda just back of the entering pavilion was built by a son of Mrs. Chow about three years ago, to her memory. On it are inscribed the Buddhist classics. In the rear is a spring in the rock in which the water is constantly dripping.





THE FOURTH ITINERARY

SCENES ALONG THE CH'IENT'ANG RIVER.

It is suggested that the tourist take the train at the city station and proceed to the terminal at Zah-kou. From this place chairs may be secured, preferably by previous arrangement. The first sight which then greets one is

(1) THE SIX HARMONY PAGODA. (*Liu Ho T'a* 六和塔). This too was built in the times of the Wu-Yueh Kings, A.D. 970, by a priest whose name was "The Prolongation of Life." This pagoda has seven stories on the outside and thirteen on the inside. Its original purpose was to control those geomantic influences which affected the tidal wave. The outside structure, which had been destroyed for many years, was rebuilt 1893-1901 at a cost of \$175,000.

The height of the pagoda from base to spire is about 200 feet and each face of the hexagonal base measures 48 feet. When it was about to be restored a famous and progressive man by the name of Wang desired to use the funds in the erection of a modern educational plant. He was scoffed at but his dreams were later fulfilled by missionary effort in the erection of

(2) THE HANGCHOW CHRISTIAN COLLEGE.
(之江大學).

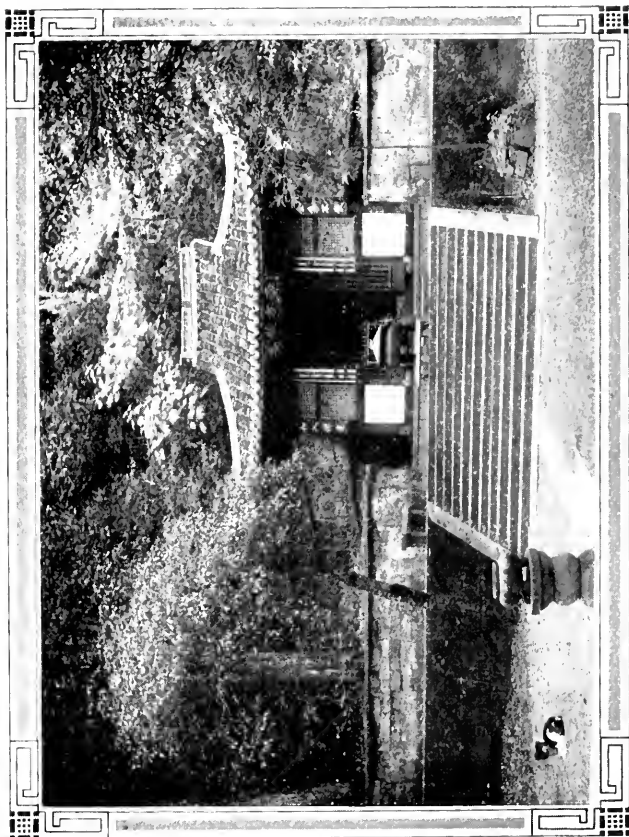
The parent of this Institution was a school founded in Ningpo, A.D. 1867, and in 1911 removed to this present site. It is now under a joint Board of Directors representing the Presbyterian Missions North and South, of the U.S.A. The central Administration building is called Severance Hall, after its donor. The dormitory to the East is Gamble Hall and to the West is Wheeler and Dusenbury Hall. The beautiful new Chapel is the Tooker Memorial Chapel and the small building at the top of the hill is Philadelphia Observatory, given by Mrs. Turner of Philadelphia. The Institution owns six hundred mow of land and has one hundred and fifty students. It is developing rapidly, has a bright future before it and has one of the finest College sites in the entire Orient.

(3) FIVE CLOUD MOUNTAIN. (*Wu Yun Shan* 五雲山).

In A.D. 956, Chih Feng, the Tiger Tamer, a Buddhist priest, built his matshed here. One of the Wu-Yueh Kings in 966 built him a temple. The view from here is fine and from this hill top we descend to where the original five clouds were said to have ultimately settled, namely:

(4) THE MONASTERY OF THE RESTING CLOUD. (*Yun Hsi* 雲棲).

TOMB OF CHU HUNG.

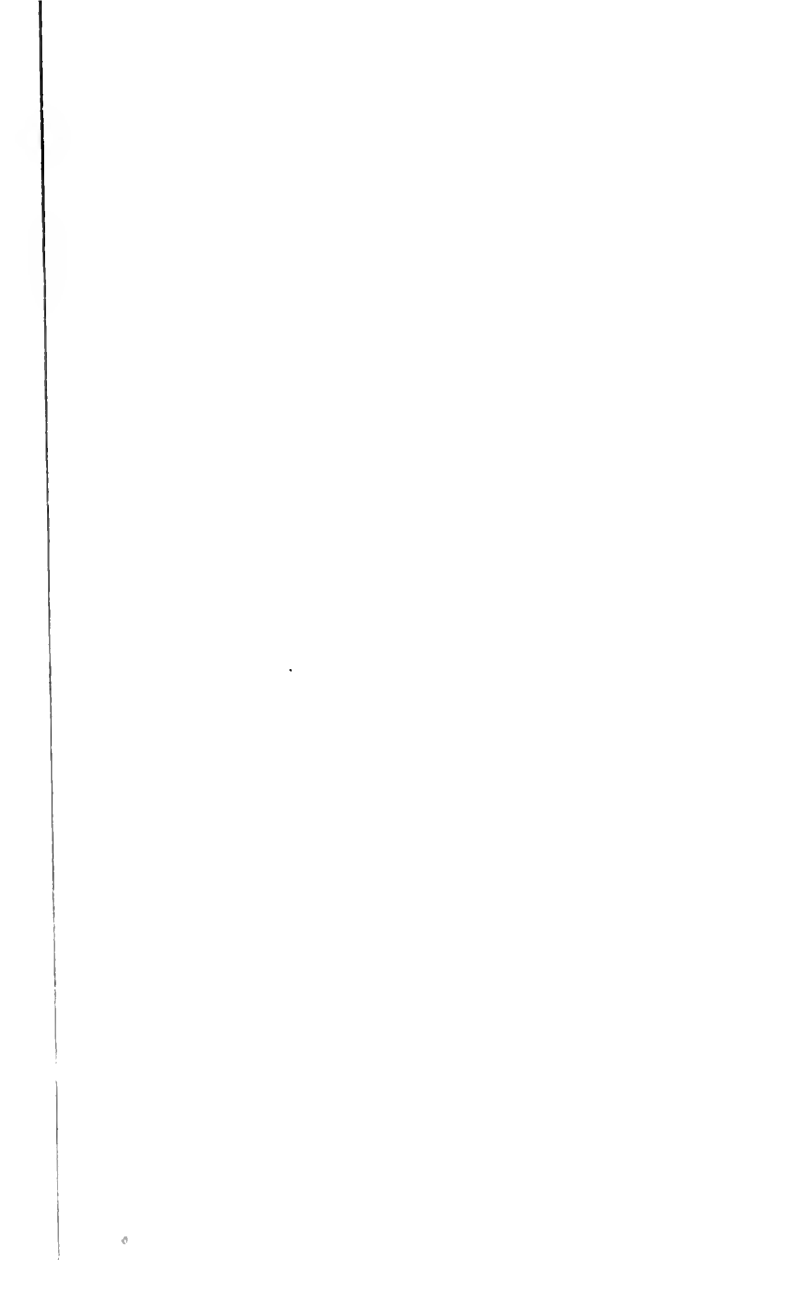


In A.D. 967, the beforementioned Tiger Tamer, Chih Feng, was permitted by one of the Wu-Yueh Kings to build a temple here. Later it was destroyed. About 346 years ago, the Great Teacher of the Lotus Pond, originally called Chu Hung, rebuilt the temple. His conversion to Buddhism, or to taking priest's vows, was in connection with taking a cup of tea which dropped from his hands, thus reminding him of the transient character of life. He resolved to become a priest and to attain immortality. At the entering pavilion are two tablets presented by the Emperor K'ang Hsi. The tomb of Chu Hung is also shown to visitors. From the Monastery we return through a beautiful valley to the river, where is the village Fan Ts'un. We continue down the river, past the Six Harmony Pagoda, and turn in the Tiger Run Valley until in the Valley we come to

(5) THE TIGER RUN MONASTERY. (*Hu P'ao Szu*, 虎跑).

This Monastery was built by a priest with the title "Great in Mercy, Firm in Compassion," in the year A.D. 819. His regular name was Huan Chung. This priest at first planned to forsake the site because there was no water. While in contemplation he had a dream and saw a Buddha who called two tigers from Hunan, which came and clawed open a spring in the ground. This spring is now the most famous in and

about Hangchow and is especially prized for steeping tea. From this Monastery we return to the main valley, proceed to the West Lake and thence to the hotel for the night.





THE FIFTH ITINERARY

THE IMPERIAL ISLAND AND WEST LAKE.

(1) THE SMOOTH LAKE AND AUTUMN MOON PAVILION. (*P'ing Hu Ch'iu Yueh* 平湖秋月). Originally this was the site of the Lotus Pond Hermitage. K'ang Hsi built the pavilion in A.D. 1699 and put his tablet within with the words *Lien Chih An*, Lotus Pond Hermitage. The Hermitage was erected for the worship of the Dragon King.

(2) THE PAVILION FROM WHICH THE STORKS WERE SENT FORTH. (*Fang He T'ing* 放鶴亭). About A.D. 1020 the hermit Lin Ho Ching dwelt here and planted over 300 plum trees. He had no family and cultivated the plum blossoms as his wife and reared the storks instead of sons. When ever he roamed the Lake, should guests come to his home, his servant would send up the cranes to call him. Lin was also a poet and was buried back of the pavilion, his storks in a separate grave beside him, both of which places have their tombs and tombstones. The pavilion was built about A.D. 1335-40 by a man named Ch'eng. The inscription on the large tablet within the pavilion was presented by the Emperor K'ang Hsi but was originally composed by a poet named Tung

of the Min Dynasty and is entitled "The Poem of the Stork Dance."

(3) TOMB OF HSU HSI LIN. (徐錫麟墳).

He was chief of Police in Anhui just before the Revolution broke out and stabbed the Governor of that Province while the latter was reviewing his troops. He was at once arrested and executed with Ma and Chen his two companions. Being a patriot and hero of the Revolution he was later buried here.

(4) THE MEMORIAL HALL TO THE THREE FAITHFUL ONES. (*San Chung Tzu* 三忠祠).

These three heroes were all natives of Chekiang Province and were living in Peking, occupying high official positions when the Boxer movement broke out. They memorialized the Empress against the Boxer movement, thus incurring her wrath and as a result were beheaded. At the close of the Manchu Dynasty this hall was erected to their memory in atonement for the misdeed.

(5) THE MEMORIAL HALL TO THE FAITHFUL, ARDENT ONES. (*Chung Lieh Tzu* 忠烈祠).

This name was given to the place after the Revolution when the Republic was formed in memory of the faithful who died fighting in Nanking. Its original name was Sheng-Yin-Ssu or "Monastery of the Sacred Source or Cause." It is one of



倚柱樹樹迤邐深身
為龍背指馬王宮示其
兩指以扇神之提模不
得此像印非

第十六注餘半松迦尊者
卷十一

ONE OF THE SIXTEEN LO HAN
CHU-CH'A PAU-T'O-KA.

the oldest monasteries in Hangchow, certainly in existence in the ninth century if not earlier. K'ang Hsi visited the temple in the 44th year of his reign and was so impressed with the beauties of the spot that he built for himself a palace there. One of the few ancient relics of the original Monastery is to be found within, the Lo Han Pagoda, with its marvelous carvings of sixteen Lo Han. These sixteen Lo Han are one of the three great wonders or glories of Hangchow, the other two being the West Lake and the River Bore.

"About A.D. 936 or somewhat later, a famous artist named Kuan Hsiu, made pictures of the sixteen Lo Han which were given to a Buddhist Monastery near Ch'ien T'ang in the Province of Chekiang. These became celebrated and were preserved with great care and treated with ceremonious respect." In the reign of Ch'ien Lung, an official while on duty in the district discovered through copies sent to him, that wrong names had been attached to several of the figures, and hence after comparison with the original Lo Han list, the correct names were attached. This explains the fact that to many of the figures, two names are attached. Rubbings of these Lo Han have been seen in a temple near Peking also in Yunnan, Kuang-tung, Hunan, Fukien and Anhui. Originally, in India, there were

sixteen instead of eighteen Lo Han, the other two having been added since the entrance of Buddhism into China. The stone carvings were executed from the drawings of Kuan Hsiu in the T'ang Dynasty. A complete set of the rubbings would form an original memento of Hangchow which would especially be prized by literary friends and by librarians in Western lands.

(6) THE PUBLIC PARK. (公園).

Originally this was the site of the palace of the Emperor Ch'ien Lung, built in his 16th year, A.D. 1751. His library was in the Literary Wave Hall, but has now been removed to modern quarters. This library was divided into (1) Classics, (2) History, (3) Miscellaneous and (4) Collections.

(7) MEMORIAL HALL TO TSO AND CHIANG. (*Tso Chiang Erh Kung Tzu* 左蔣二公祠).

Tso fought the T'ai P'ing rebels under Tseng Kuo Fan. Chiang was a Provincial Treasurer under the Manchu regime and so faithful was he that this hall was erected to his memory in the first year of Kuang Hsu. In the garden at the left, the central pavilion has the portrait of Tso and the small pavilion against the wall has the portrait of Chiang. This garden forms the entrance to a series of pavilions and flower beds with a lotus pond and rockery at the top, and is the site of

(8) THE WEST LAKE SEAL SOCIETY.
(*Hsi Ling Yin She* 西冷印社).

This is the headquarters of a Society of Literati in Hangchow, formed and organized for the study and collection of ancient seals. On its walls near the entrance are fine old cuttings in stone of West Lake scenes, from which rubbings can be secured.

(9) THE VILLA OF THE LIU FAMILY.
(*Liu Chwang* 劉莊).

This villa was built by Liu Hsueh Hsun of Canton, who had Taotai rank under the Manchus. He owed over one hundred thousand taels to the Imperial Bank of China and gave this property as a pawn, hence it is now owned by the Government. Within the villa are his grave, an unusually fine ancestral hall, Imperial tablets in a pavilion fronting on the Lake, beautiful carvings, marble furniture and pictures in marble. One of the most interesting of these is in the ancestral hall. It represents a duck swimming in a pond near the foot of a hill, on which two trees are growing. It is entirely natural and the polishing down of the marble has been such as to accentuate the qualities of the picture. There is also an ancient bronze drum, said to have been used in very early times to call the clans together for fighting. It is now placed on a table in one of the passageways and can be easily seen.

(10) ISLAND OF THE THREE POOLS AND MOON'S REFLECTION. (*San T'an Yin Yueh* 三潭印月).

In the times of the Wu-Yueh Kings, about 980 years ago, there was here a Pond for the Preservation of Life, also there was built the Monastery of the Heart of the Lake. When the poet Su was commissioned to dig and to improve the Lake it is said that there were three deep pits which were occupied by evil spirits. He caused three pagodas to be built in these pits and thus locked up the spirits so that boats could pass near these places without fear. On the Southern side of the island, in the Lake, may be seen three miniature pagodas (which however are not the originals), which are supposed to mark the places first occupied. After landing on the island, one passes over the Bridge of Nine Windings and beyond the bridge is the beautiful pavilion of the Swastika. In the lotus pond, which is full of bloom in the month of July, is the Rock of the Nine Lions, also called the small Solitary Hill. The large Solitary Hill is the hill of the Imperial Island on which are its gardens and palaces. This particular Rock of the Nine Lions is said to have come from the Cave of the Morning Mist and Sunset Glow, to have been 16 feet in height, to have weighed 35,000 catties, to be placed on a foundation stone that weighed 10,000 catties,

the two stones requiring one hundred men and two months of time to move them to the present site.

(11) PAVILION OF THE LAKE'S HEART. (*Hu Hsin T'ing* 湖心亭). On this Island there was originally the Monastery of the Heart of the Lake, perhaps in the time of the poet Su. This Monastery was destroyed in the Min Dynasty about A.D. 1488-1505 because of the ill repute of the priests. In the same dynasty a pavilion was built but no Monastery. The small temple adjoining is now dedicated to the worship of the Dragon King.

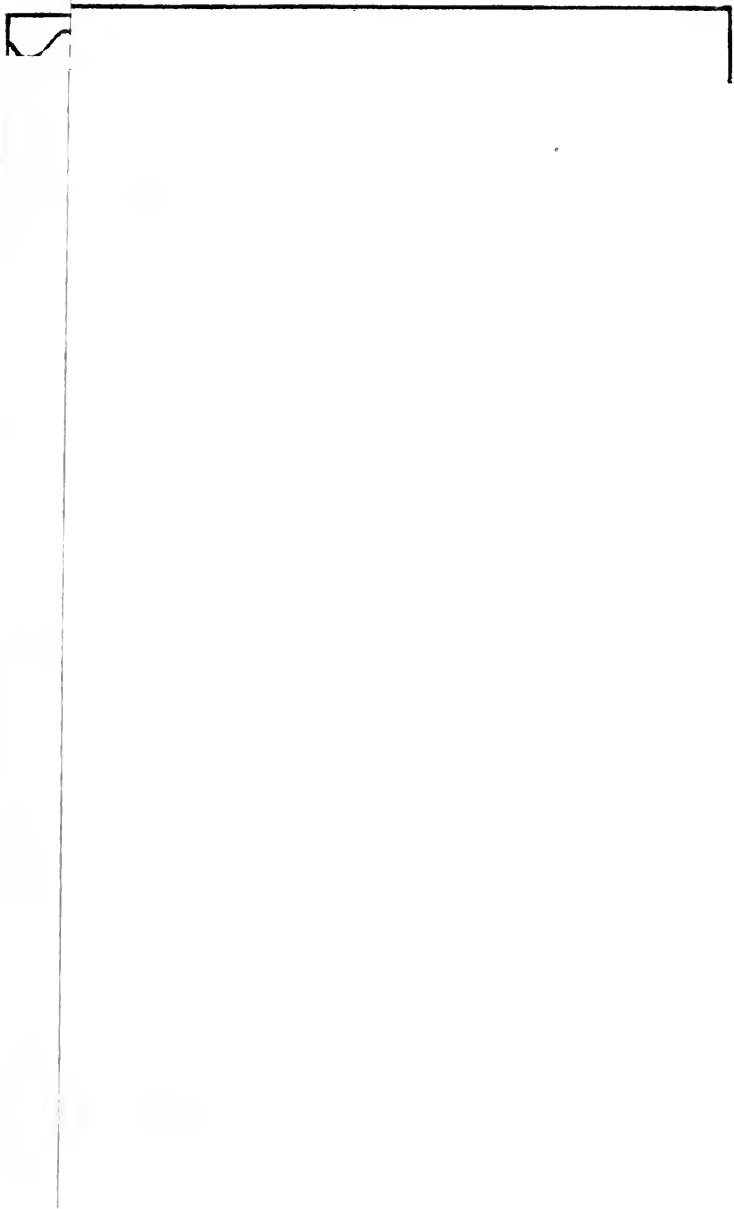
THE SIXTH ITINERARY

SHOPS, TEMPLES AND SIGHTS WITHIN THE CITY OF HANGCHOW.

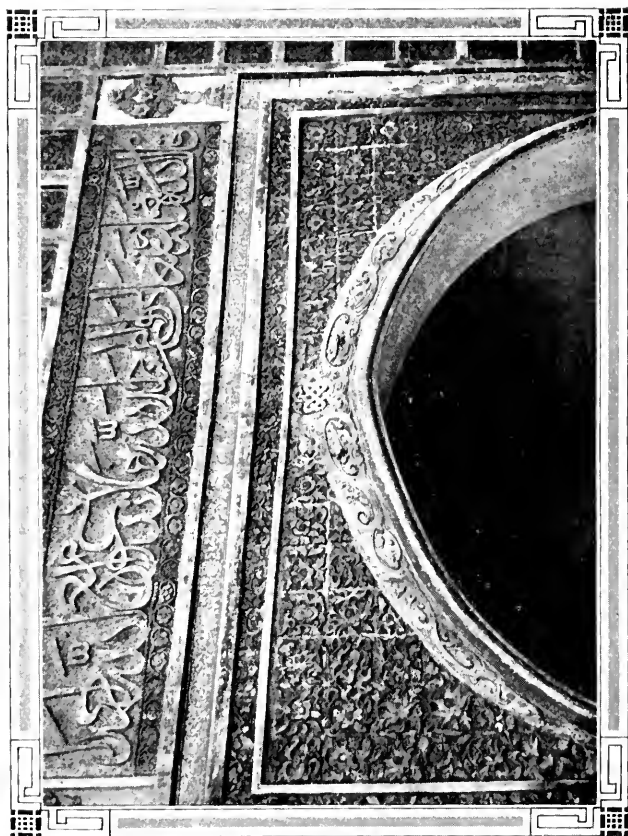
It is proposed that the entire morning and part of the noon time be given to this itinerary, so that the tourist may dine within or near the City Station and thus have time to make connections for the express train leaving for Shanghai.

(1) MAHOMMEDAN MOSQUE. (*Hui Hui T'ang* 回回堂).

This Mosque is on the Great Street and is said to have been built about A.D. 630 in the T'ang Dynasty. It was destroyed by fire in the seventeenth century and rebuilt A.D. 1281-1320. If this is correct this Mosque is one of the ancient landmarks of Hangchow. It has two ancient tablets in Arabic, one at the left in a small hall and the other at the right of the altar. The priest in charge claims that this Mosque was built by the uncle of Mahomet himself, Ka Hsing by name. According to their records T'ai Tsung, the second Emperor of the T'ang Dynasty, had a dream which caused him to send an embassy to the West which on its return was accompanied by Selta Wunkus







ENTRANCE TO MAHOMMEDAN MOSQUE.

who brought the *Koran* with him. The Mohammedan inscription above the front entrance means "God, very holy and omnipotent, says 'The Mosques of the world belong to God, therefor worship no one but God'." There are five periods of daily worship or of homage rendered—in the early dawn to Adam, about two p.m. to Abraham, at five p.m. to Moses, at dark to Jesus, and at midnight to Mahomet. Their special weekly service is on Friday. They also have a special monthly service.

(2) THE FAN SHOP. (*Shu Lien Chi* 舒蓮記扇莊).

This shop is famous throughout Central China for its beautiful fans. The firm has taken many exposition prizes and tourists are recommended to inspect their goods should they desire a memento for themselves or a gift for their friends.

(3) CHIN HUA HAM SHOP. (*Chin Hua Kung Szu* 金華火腿公司).

Hangchow is also famous for its hams imported from the town of Chin Hua, up the Ch'ien T'ang River.

(4) TEA SHOP. (*Weng Lung Shen* 翁隆盛茶葉店).

Hangchow is famous for its teas and this shop is the oldest and most reliable tea shop in the city.

(5) SILK SHOP. (*Hen Feng* 恆豐綢莊).

(6) GREAT MEDICINE SHOP. (*Hu Ch'ing Yu T'ang* 胡慶餘堂藥店).

This shop was built fifty years ago by the family of Hu, which then owned the finest residence in Hangchow. The original owner failed but the family gets an allowance of a thousand dollars a year for the privilege of using the old firm name. In this place are kept many live deer which are used for the making of medicine.

(7) THE TEMPLE OF THE SACRED MOUNTAIN OF THE EAST. (*Tung Yao Miao* 東嶽廟).

This was first built in the Sung Dynasty about A.D. 1110. On either side of the entering courtyard are five Buddhist Halls, ten in all. At the right of the entrance itself are five idols where vows are made daily and on the bodies or hands of these idols, straw is bound until the vow is fulfilled or the prayer answered. Yet further recessed from this same room is a section of hell reserved for all women who die in childbirth.

(8) TEMPLE TO THE GOD OF LETTERS. (*Ts'ang Shen Miao* 倉聖廟).



Minister Ts'ang Hsieh who lived about 4,600 years ago, created Chinese characters. These first characters imitated very largely natural phenomena of the heavens, land, water, animals and vegetable life. In this

temple at present is a small school supported by the Hardoon family of Shanghai.

(9) THE CITY TEMPLE. (*Ch'eng Huang Miao* 城隍廟).

Each city, district and prefecture has its presiding deity with its temple. The deity of this temple is a certain Chow of the Min Dynasty, a just judge, killed through envy and later canonized in atonement about A.D. 1400-1420.

(10) THE EIGHT CHARACTER DIAGRAM. (*Pa Kua*, really *K'an Kua T'an* 坎卦壇).

This arrangement of cut stones is on the hill top beyond City Hill. In the Eight Diagram the section pointing North is called the K'an and stands for water. This particular section is thus reproduced in rock and placed here to put out the frequent fires in the city. The drawing of the K'an is thus  originally thus , similar to the character for water. From this hill top a fine view of the River, Bay, Lake and City may be seen.

(11) THE ORACULAR PEN. (*Ting Hsien Ko* 丁仙閣).

These Oracles are becoming somewhat obsolete in Hangchow. In connection with this particular one, there lived a Taoist priest, in the years A.D. 1277-1294, Ting Yeh He by name, who could cause his friends to shut their eyes and see events taking place far away, such for example as a lantern

procession in Soochow. He could catch storks and turn them to paper.

Applicants come to this place, kneel before the altar, burn incense and also burn their petition previously written on paper. The presiding spirit moves the hands of the two who hold the pen and on a tray sprinkled with sand the reply is written out, which reply can only be deciphered by the initiated. Most of the requests have to do with the gaining of wealth, the securing of official position, of children and of health, and the replies are sufficiently like the Grecian Oracles in that they can be interpreted with a double meaning and suit whatever eventually transpires.

(12) THE MONASTERY OF PRECIOUS COMPLETION. (*Pao Ch'eng Szu* 寶成寺).

A partly hidden tablet on which characters are beautifully inscribed, states that the Monastery was built between the Chin and T'ang Dynasties, A.D. 265-907, which of course is very indefinite. The Temple and Hill were originally called the Stone Buddha Temple and Hill. In the Sung Dynasty, about A.D. 1257, the Emperor presented a tablet giving to the Temple its present name. The Images in the centre are Hindu in their character and probably represent the regular Buddhist Triad. To the right is another group, the central one being very exceptional in character and having the curious name

of Ma Er Ko La, cut in the Yuan Dynasty, A.D. 1322. Another source of information says that the monastery was built by a concubine of one of the Wu-Yueh Kings about A.D. 940.

From this hill it will be necessary to descend, to go at once either to the Railway Station Hotel, or to the Zee Foong Restaurant, thus giving time to those who so desire to catch the afternoon express which goes to Shanghai.

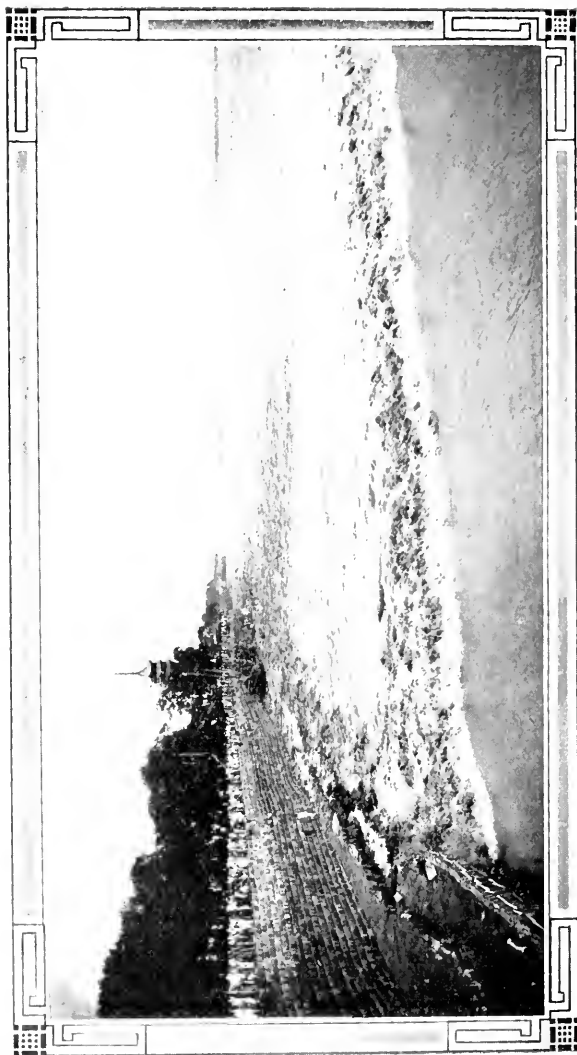
A "ONE DAY" ITINERARY

In the Morning.

- (1) The Monastery of Lin Yin.
- (2) The Gem Spring of the Dancing Fish.
- (3) The Tomb of Yao.

In the Afternoon.

- (4) Taoist Temple of Ko Ling and adjoining pavilions from which magnificent views are to be had.
- (5) The Pavilion from which the Storks were sent forth.
- (6) The Memorial Hall to the Faithful, Ardent Ones, with the sixteen Lo Han.
- (7) The West Lake Seal Society.
- (8) Island of the Three Pools and Moon's Reflection.
- (9) Mohammedan Mosque.
- (10) Shops on the Great Street.
- (11) Evening express train to Shanghai.



THE HANGCHOW BORE.

NOTES REGARDING THE HANGCHOW BORE OR TIDAL WAVE.

About 500 B.C. there lived a great general of the Wu Kingdom who warned his master that the King of Yueh would invade the Kingdom of Wu, the boundary at that time being the Ch'ien T'ang River. His master failed to heed his warnings, and when the general, Wu Tzu Hsu by name, died he requested his son to wrap his corpse in the skin of a fish and to throw him into the river, that he might witness the invasion from Yueh. Later, in the crest of a huge tidal wave he was seen to come in his white chariot drawn by a white horse and the invasion he foretold also followed. Since then he has been highly honoured and there is an ancestral temple to his memory on City Hill. There is also a small temple erected to his memory at Nan-shin-chiao.

About 400 B.C. there lived the philosopher Chuang Chou who described the Bore as being like a high mountain, its crest as high as a house, its sound like thunder, its onward rush sufficient to move the heavens and to wash the face of the sun.

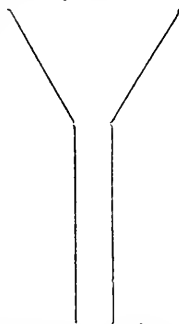
In A.D. 910 Ch'ien Liu built the first dyke walls and since then his name has ever been associated with this great work of engineering, in spite of the fact that many subsequent alterations have been made.

The Emperors K'ang Hsi and Ch'ien Lung have also visited the dyke wall and Bore.

The Bore is at its maximum at the town of Hainying, the second and third days after new and full moon. It has been seen with a crest rising to a first height of fifteen feet with a rebound from the bore wall raising it to twenty and even thirty feet. The bore wall is one hundred and eighty miles in length and its buttresses serve as shelters for the junks when the tide is approaching. Not only in recent years but also in times past, there have been periods when the Bore was not very high. It is quite probable that in the future there will be further changes in the bed of the Bay whereby the Bore will attain to greater heights than are to be seen now.

To understand the reason for the Bore formation let us imagine a funnel, thus:—

in which the mouth faces the sea and the tube represents the Ch'ien T'ang River. When an immense mass of water moves from a broad to a narrow area, the water inevitably changes from a shallow to that of considerable depth thus rising in height as it advances. If the advance is sufficiently rapid, the front wall has no time



to spread and thus forms on a fairly steep incline. If there is an underflow from the river in a counter direction, the front wall is yet more steep. The shallow bed of the river, by its resistance to the current above, is also another reason for the formation of a steep front to the tidal wave.

Those who would like to know more of the history of this wonderful phenomenon are urged to secure a copy of "The New China Review" August 1921, with an article entitled "The Hangchow Bore" by G. T. Moule. Copies can be had by applying to Kelly and Walsh, Publishers, in various ports in the East.

The Shanghai-Hangchow-Ningpo Railway has begun the plan of organizing annually an all-day tour from Shanghai to see the Hangchow Bore. As it is efficiently and economically conducted it is unnecessary here to give details as to how to see the Bore. Much better would it be for the intending tourist to notice the English dailies in Shanghai about the middle of September of each year and take advantage of joining with such a tourist group.

THE GORGES OF THE CH'IENT T'ANG RIVER.

From Hangchow City one can go out on an early train to Nan-shin-chiao Station and there secure accommodation on the Ch'ien T'ang Launch Line which takes one to T'ung Lu, arriving there about five p.m. of the same day. From thence one should take a native houseboat especially designed for the river current and go up the Gorges for about eighty li to the town of Yen Chow. The Gorge is called in Chinese the Seven Li Gorge (七里瀧), because with a fair wind the distance does not seem more than seven li. The length of the Gorge itself is seventy li. The current is swift, the water beautifully clear and each hour of the day reveals panorama after panorama of hills, valleys, villages and streams. If possible one should allow three days for the Gorge, two to ascend and one to descend. To this must be added the two days for the launch service, making five days in all. If possible the tourist should get out on the shore and walk the entire distance. The boats move slowly and the views are much more beautiful from the higher elevation.

Less than half way up the Gorge are two huge rocks, called The Rocks of the Angler,

because it is said that from these rocks, the ancient hermit, Yen Tzu Ling, who lived in the Han Dynasty, about A.D. 25-50 caught his fish. He preferred the beauties of these Gorges, the quiet of his pastoral life, to being a minister at the Imperial Court. He repeatedly refused Imperial summons, once yielded and soon returned to his beloved home.

It is suggested that those who contemplate this trip, should communicate by Chinese letter with the 錢江商輪公司 Launch Company, the Chinese address of which is 杭州閘口錢江商輪公司.

This Company will also secure boats at Zah-kou and tow them to T'ung Lu and include the trip up the Gorge at the price of sixteen dollars. The party must provide its own food and bedding and it is also suggested—insect powder. One must admit that the boats are generally kept fairly clean.

APPENDIX I.

IMPORTANT DATES IN THE HISTORY OF HANGCHOW.

2198 B.C. The great King Yu who organized the river systems of China and stopped the floods, is said in his travels to have come to this place and to have landed here, hence the original name of Yu Hang, the Place of the Boat-landing by Yu. The word Hang means Boat and the present name Hangchow simply means the Boat Prefecture, Hangchow being not only the capital of the Province of Chekiang but also the capital of its Prefecture.

210. B.C. Emperor Shih of the Ch'in Dynasty came to the foot of the hill where the Needle Pagoda now stands and fastened his boat to the large rock now known as the Great Buddha. Evidently even at that time the plain of Hangchow City was flooded by the sea.

A.D. 606. Yang Su built the first city walls and changed the name to its present name of Hangchow. The walls he built are said to have been 36 li and 90 paces in circumference.

A.D. 893. Ch'ien Liu, before he became the first of the Wu-Yueh (feudal) Kings, rebuilt the walls of Hangchow, with the circumference enlarged to 70 li. He was also a great general.

A.D. 900-980. (Approximately). The famous Wu-Yueh Kings, four in all, had their capital in Hangchow. Most of the famous Monasteries, Temples and all the Pagodas date from their reign. This period marks the time of the First Golden Age of Hangchow's history.

A.D. 910. After Ch'ien Liu was made a feudal King he built the famous wall for keeping the tidal

wave within proper bounds. At present it extends from Chin Shan in Kiangsu to Hangchow, 110 miles in length.

A.D. 978 (Approximately). Hangchow was given over to the Northern Sung Dynasty and made a great military garrison.

A.D. 1130-1278. Under the Southern Sung Dynasty was Hangchow's Second Golden Age, when it became the center of foreign trade. At this time "The Parsee could be seen worshipping the rising sun or bowing at his fire altar, or carrying a corpse to the Tower of Silence: here the Christian who had come overland from Persia, read his Syriac Bible: here too the Moslem built his Mosque, whence the muezzin chanted five times daily the sonorous call to prayer." In this Dynasty, in A.D. 1159 Emperor Kao Tsung rebuilt the walls of Hangchow.

A.D. 1278. Great Mongol hords came to Hangchow, then called Lin-an and demolished its libraries and public buildings. Thousands of families were utterly annihilated and their estates were confiscated. Following this invasion Marco Polo came to Hangchow and his description shows that much of its ancient grandeur had remained and some of it had been restored.

A.D. 1359. Chang Shih Hsin rebuilt the walls very much as they now stand, history stating that because of great military emergency many tens of thousands of laborers were used and the work was completed in three days and three nights, except that at present Phoenix Hill which was then included is now excluded, also in the latest construction of the wall there has been an expansion Eastward.

A.D. 1651. Emperor Shun Chih built the recent wall to the Tartar City, which wall has been torn down since the Revolution and the entire section made over into a modern city.

A.D. 1662-1796. In this period were the reigns of K'ang Hsi and Ch'ien Lung, two of China's great Emperors of the Manchu Dynasty, each of whom is said to have visited Hangchow six times. They erected public buildings and memorial tablets in many noted places. Their reigns mark Hangchow's Third Golden Age.

A.D. 1860-1861. Capture of Hangchow by the T'ai P'ing rebels.

A FEW DATES IN THE HISTORY OF WEST LAKE.

A.D. 821-824. A sub-prefect named Pai Chu I built a lock to the exit of the West Lake so as to store up water and deliver it at will for irrigation of the country to the North-east.

A.D. 1090 (Approximately). The Poet Su Tung P'o dug the Lake deeper, beautified it, built the dyke named after him on the Western margin, and also three Pagodas on the Lake.

A.D. 1130 and later. The Lake was made famous by the residence of the Southern Sung Emperors in Hangchow and the Imperial Island.

A.D. 1700 and later. The great Manchu Emperors K'ang Hsi and Ch'ien Lung left many of their tablets in Hangchow and built their palaces on the Imperial Island.

APPENDIX II.

CHRISTIAN MISSIONS.

*A few historical notes and information for those who
desire to see some of the work being
done at present.*

During the T'ang Dynasty, A.D. 618-906, it is said that the trading port at the mouth of the Ch'ien T'ang River had many Christians together with Mohammedans and Jews. But in A.D. 879 their destruction was so complete that no traces were left. Gerard was made the first Roman Catholic Bishop of Hangchow in 1315. Again in A.D. 1368 all Christian chapels in this part of China were utterly destroyed. In A.D. 1580 the Jesuits came and found no traces of former work. Again in A.D. 1730 all Church property was confiscated and an edict of expulsion was carved on a stone tablet and placed at the front of the present chapel of the Catholic Church. Since 1861 the property was restored and work has been renewed.

In A.D. 1858 Protestant missionary work was begun in Hangchow "when the Rev. J. L. Nevius of the American Presbyterian Church, with Dr. Bradley, American Consul for Ningpo, and Mr. Russell of the Church Missionary Society, paid a hurried visit to the city to look over the field and determine the advisability of establishing missions in the Provincial Capital."

In the autumn of 1864 the late Venerable Bishop Moule of the Church Missionary Society, and in 1867 the Rev. E. B. Inslee of the Southern Presbyterian Church, took up permanent residence in Hangchow and began work for their respective Societies. Two

years later, Mr. Kreyer of the American Baptist Board came to the city and rented temporary quarters.

The principle Institutions to be seen in Hangchow are:

The Lazarist Mission. This has a Bishop, generally 7 Priests, 8 Sisters of Charity, and about 750 communicants.

The Hospital of Universal Benevolence. This Institution with its various Departments is one of the largest if not the largest of its kind in China. In addition to the Hospital Wards for men and women, there are the Maternity Hospital, the Leper Refuge, a Home for Consumptives, men and women, Training Schools for Medicine, Pharmacy, Nursing and Maternity, a Convalescent Home, a Home for Incurables, and an Isolation Hospital. The best time for guests to arrange to see the main Hospital plant is on Sunday morning at nine o'clock when a special weekly inspection is held.

The Hangchow Christian College, already mentioned.

The Union Girls' School. This has a fine campus of five acres of land in the Tartar City and is under the joint control of a Board of Directors representing the Northern and Southern Presbyterian Missions and also the American Baptist Mission North. The Institution gives High School and Normal Training and has 240 pupils.

The Mary Vaughan School. Under the auspices of the Church Missionary Society, especially for girls of the upper classes, with 40 pupils.

The Wayland Academy. This Institution under the control of the American Baptist Mission North graduates boys of High School grade and has 138 pupils.

The Hangchow Union Evangelistic Committee. This Committee represents the five Protestant

Missions of Hangchow and also the Y.M.C.A. in those forms of co-operative work which relate the Churches to each other and to the city. It has Headquarters where its work may be seen.

The Young Men's Christian Association. The Association has a site of two and a half acres, the gift of the Chinese Government. Its magnificent building and athletic field are admirably adapted to its various forms of religious, social, educational and physical activities conducted in connection with a membership of about two thousand men.

As the personnel of these Institutions may change, no names are published. To communicate with the Hospital write to the Doctor in Charge; with the College write to the President; with the Girls' Schools and Academy write to the Principal; with the Union Committee and the Y.M.C.A. write to their respective General Secretaries.

INDEX

∴

	PAGE
Bore, Hangchow	45
Ch'ien T'ang River	48
Cave of the Morning Mist and Sunset Glow ..	24
Cave of the Purple Cloud	7
Cave of the Stone House	24
College, the Hangchow Christian	23
Dates, Important	50
Eight Character Diagram	41
Five Cloud Mountain	28
Gem Spring of the Dancing Fish	11
Grave of Su Hsiao Hsiao	10
Hall of Chang Ts'ang Shui	23
Hall of the Formerly Ardent Ones	9
Hall to the Faithful Ardent Ones	32
Hall to the Three Faithful Ones	32
Hall to Tso and Chiang	34
Island of the Three Pools and Moon's Reflection	36
Mahommedan Mosque	38
Missions, Christian	53
Monastery of Buddha's Image	23
Monastery of Secluded Light	17
Monastery of the Great Buddha	5
Monastery of India, the Upper	18
Monastery of India, the Central	20
Monastery of India, the Lower.. .. .	20
Monastery of Ling Yin	11
Monastery of Manifest Congratulations ..	3
Monastery of Precious Completion	42
Monastery of Pure Compassion	21
Monastery of the Resting Cloud	28
Monastery of the Rule of Peace	25
Monastery of the Tiger Run	29
North High Peak	17
Oracular Pen	41
Pagoda, the Needle	5
Pagoda, the Six Harmony	27
Pagoda, the Thunder Peak	22
Park, the Public	34
Pavilion, the Lake's Heart	37
Pavilion, the Smooth Lake and Autumn Moon	31
Pavilion, the Stork	31

INDEX

∴

	PAGE
Shop, Fan	39
Shop, Great Medicine	40
Shop, Ham	39
Shop, Silk	39
Shop, Tea	39
Society, the West Lake Seal	35
South High Peak	17
Temple to the God of Letters	40
Temple of Koling	7
Temple of the Sacred Mountain of the East	40
Tomb of Ch'iu Chin	10
Tomb of Hsu Hsi Lin	32
Tomb of Yao	8
Valley, the Dragon Well.. .. .	25
Villa of Liu Family	35

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